Bloomfield Citizen.

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THE CITIZEN *solicits contributions from the general public on any subject—political, religious, educational, or social—so long as they do not contain any personal attacks.*

All communications must be accompanied by the writer's name, not necessarily for publication, but as an evidence of good faith.

Advertisements for insertion in the current week must be in hand not later than Friday noon.

SATURDAY, NOVEMBER 26, 1892.

DISCONTENT VS. THANKSGIVING.

Dr. Paxton of New York has been much censured for giving up his Thanksgiving Day services on account of football, but we think he is rather to be praised than to be blamed, for thus distinctly and decidedly bringing home to his own congregation and the community the knowledge that the people are no longer inclined towards any religious observation of Thanksgiving Day. There is little use in keeping up formalities after the feelings which originally prompted them have disappeared. That the desire to make open expression of thankfulness has well nigh disappeared is within the knowledge of us all. The time was when in Bloomfield the churches were not driven to a "union service" in order to partially fill one church. When the town was half its present size a single church only sufficed for a single congregation.

Numerous other causes have doubtless co-operated in thinning out the Thanksgiving Day congregations of worshipers. But there is one which overshadows all the rest and should cause the gravest anxiety on the part not only of church members, but all citizens. That cause is a wide spread undemonstrative but deep rooted discontent; causeless, to be sure, for the most part, but very real nevertheless. No nation has probably ever seen such material prosperity as has been enjoyed by the people of this country, and we think it will not be gainsaid that at no time has it been greater than for the last ten years. That such prosperity should breed discontent instead of thankfulness is wonderful indeed, but not unnatural. The most thankful men, families, nations have through all times, been those whose trials have seemed to the outward observer more than their blessings. The Children of Israel were always thankful to God after defeat and disaster, but proud, ungrateful and complaining when prosperity reigned. Is history about to repeat itself and must the great mass of Americans experience a goodly measure of adversity in order to appreciate their blessings? That the football field displaces the churches in Thanksgiving Day observation is but a sign of the times.

An Absent-minded Parson.

An event occurred in a Boston church recently which still keeps members of the congregation laughing. The young parson's engagement to a pretty girl named Grace had been announced some months previous, but as no indications of a wedding were foreshadowed, many another pretty girl had thought that possibly she stood a chance of being the favored one, for the handsome young parson was suspected of being a little on the flirt, and was also somewhat absent-minded. On the Sunday alluded to at the proper time for naming the hymn the young parson said sweetly, We will sing hymn 89, and proceeded to read:—

Oh, happy day that fixed my choice,
Here rest my oft divided choice;
Oh, happy bonds that seal my vows
To Grace, who merits all my love.

A rosy smile dawned on the faces of the young ladies, old men winked at their wives, and one tough old deacon snorted out to his life partner: Susan, dollars to cents that young dominie wears Coward's Common Sense Shoes from 270 and 272 Greenwich Street, New York.—*Advt.*

The Talk of the Town.

The Standard Rotary Shuttle Sewing Machine, the Stevens Dish-washing Machine, which took the first premium at the Waverly Fair, and the Imperial Paper Patterns with a Pinned Model with every Pattern, showing how to put the garment together after it is cut (two Patterns for the usual price of one). The above may all be had only at the "Domestic Art Rooms," Broad and West Park Streets, Newark, and are exciting universal comment and equally extensive praise.—*Advt.*

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Boys' rubber boots, $1.50, at Shoenthal's.—*Advt.*

LETTERS TO THE EDITOR.

The Jackass and the Elephant—A Parable.

TO THE EDITOR OF THE CITIZEN:

SIR: And it came to pass in those days that the children of one Samuel, surnamed "Uncle," went to dwell in the land of the setting sun, even the land beyond the great waters, and they did build themselves cities and were a great people. Now it happened that of all the beasts of the field none was so worthy, nor found any of them so much favor in the sight of the children of Samuel as did the ass, even the ass, commonly known as the Jackass.

Verily the Jackass did draw burthens, and was of a sure foot in slippery places and a mighty help in the tilling of the soil, and withal satisfied with such poor fare as the wilderness afforded.

The sons and daughters of Samuel having waxed great, they did with one accord praise the Jackass, and made him an honorable name and put garlands upon his neck and gave him choice grain to eat, singing his praises in the morning, yea, even unto the night.

When the Jackass saw all these things he became possessed of a vain and unruly spirit, and it came to pass that he would no more do the bidding of the children of Samuel, but did continuously bray, and by much kicking and stubbornness did afflict the people very grievously. Then rose up the children of Samuel in their might and did cast out the Jackass and did beat him. Nowhere durst the Jackass dwell from that time save only in the city of Gotham, which is by the sea, the wilderness which is called Jersey, and a few desert places in the land to the South, even there could he only dwell.

After all these things did the people, even the children of Samuel, call upon the Elephant, and did make him a great beast and did him much honor. Upon his back did they put much gold and he did eat of the best of fodder, and all the people did rejoice to see what a grand beast he was, and all the nations of the earth did come, even from the four winds thereof did they come to see the grand beast which had found favor in the eyes of the people.

From this time forth did the Elephant wax greater and grow exceedingly in strength, performing many deeds of valor to the great delight of the children of Samuel, whose substance he did eat. A score of years and ten did the Elephant walk up and down in the land, trumpeting with a loud noise, treading down the poor, and eating their substance; but the rich he carried upon his back, even upon his forehead carried he them. Therefore, when the poor would fain have complained, it came to pass that the rich men would say: "Are ye not a great nation? Can ye not afford so grand a beast?"

Then arose sundry wise men in the East and in the North and in the South and in the West and with one accord asked they: "Why should the people be eaten, and their substance, even their houses and their lands consumed for a vain show, to be a gaping wonder to the nations of the earth?" Then cried all the people with a loud voice: "Grand is the Elephant, and of much expense, yet worketh not and profiteth nothing to the common people, even the people who pay the taxes! Let us have again our Jackass, even our trusted he ass, who has repented and who will work for that which he eateth, which is little." And as they shouted, they fell with one accord upon the Elephant and drove him into the wilderness of the West. Then brought they in again the Jackass and made him their favorite beast, because he was plain and humble, even ready was he to do all that the people, the children of Samuel, had need of, and more sure-footed and patient and strong was he even than in his youth, and withal more wise and less noisy.

He who hath ears to hear let him hear. J. FELIX.

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